

814 younger state in a volume which might have served as a firm
829 basis for the development of a characteristic native culture.
135 The Russians before the Tartar invasion were always pupils;
they originated very little that was independent of Byzantine
models either in literature or in art.

177 In art, however, this imitation was productive and created
341 an architectural and a decorative tradition which lasted down
341 into modern times. By the date of Vladimir's conversion, the
basilica as a type of church architecture in Byzantium had been
largely replaced by the cruciform church with one or with
five cupolas. This was the type transmitted to Russia and still
worthily represented by the great medieval churches of Kiev,
Novgorod, Vladimir and even Moscow, though in the metropol-
is the more exotic forms and the onion-shaped dome derived
177 from wooden architecture prevail. The highly conventionalized
532 art of the icon dominated Russian painting until Western in-
fluences began to seep in during the seventeenth century, but
this tradition was still vital enough before the first World War
to influence the art of nineteenth-century religious and his-
torical painters. For where the Byzantine tradition had taken
firm root, the aesthetic appeal was long-lived and enduring.

538 In literature, along with lapidary works of religious implica-
186 tion, the Russian national spirit began to manifest itself in
historical compilations during the eleventh century, and liter-
ary reflexes of folk poetry had already appeared before the
Tartar conquest. But a truly national literature stems from a
long educative process, and this process was interrupted in
medieval Russia both by domestic politics and by nomadic
inroads.

177 Where domestic disorders merely retarded the intellectual
177 advance of medieval Russia, the Tartar incursion brought it
to a full stop. It has already been noticed what material im-
poverishment it had caused. But the Tartar domination was a
far more serious factor in the deterioration of cultural and
spiritual values. The church, to be sure, was treated with
tolerance by the Tartars because it preached submission to